the pass immediately relayed the news outside the pass. Within a short time Ta-i came to greet us with a group of more than ten white Lolo slaves in an impressive procession. He brought with him two roosters as a present for a feast and told the interpreter to give us his humble regards. I was surprised that the same Ta-i who had been described to me by the Han-Chinese of Lei-po as fierce and cruel should turn out to be so subdued and polite in our presence. It is obvious that people act differently under different circumstances. No matter whether one is a Lolo or a Han-Chinese, he acts kindly or unkindly depending upon whether he considers the other [21] a friend or enemy.

Leadership in the clan village is secured through personal ability, but it also depends upon the amount of support one gets from members of the clan. Generally there are only very few black Lolo in the village, the white Lolo being the majority. The relationship between the two groups will be discussed in Chapter 7, "Class." It suffices to state here that the black Lolo constitute the ruling class and the white Lolo the subject class, and that the class distinction which comes from birth should not be confused or neglected. In Lolo society, a black Lolo considers as slaves not only the white Lolo in his clan, but also those outside the clan. Similarly, a white Lolo, besides serving his own black Lolo master, has to serve any other black Lolo. On the other hand, as white Lolo families far outnumber black Lolo families, even though they recognize all black Lolo as masters, they have considerable influence in the determination of black Lolo leadership. Because of their number, their opinion becomes public opinion.

In the region beyond Wu-chio about some 15 li west of Lei-po is located the village of the Sinicized Hu clan. When Hu Hsing-min was young, his granduncle [father's father's younger brother; see footnote, p. 25] had no children, and so his grandaunt of the Wu-p'ao family adopted her elder sister's son, A-cho T'ieh-mu, and brought him up in the family. After the death of the granduncle, the grandaunt of the Wu-p'ao family intended to make T'ieh-mu an heir to take charge of the Hu village and to manage family properties. T'ieh-mu was quite smart and capable, but the white Lolo refused to obey him; following the Lolo custom, they all rose to support Hsing-min as their leader and succeeded in driving T'ieh-mu out of the village. When Kuo Shun-chih of the Lei-po county was in charge of the government military training camp, Hu Hsing-min enlisted and became thoroughly Sinicized. He was friendly toward the Han-Chinese and contributed a great deal in the

614 just like a woman chieftain, is due to the strength of her par-
622 ents' family. Since her elder brother, Li-ch'ü Ta-chi, has been traveling frequently to Wu-chio to help manage her affairs, no one dares to challenge her power in the village. This, of course, is not a permanent solution, and Li-ch'ü shih [23] herself is well aware of it. She has confided to the author that it was unfortunate that she did not produce a male heir. She is
[589 not yet thirty-one and according to Lolo custom could very well
177] remarry, but she repeatedly announced that she would remain a widow all her life in observance of Chinese tradition. As Wu-chio is an area in which Chinese and Lolo cultures intermingle, the development of this community depends entirely upon the relationship between the two groups.

621 The cohesive force in the clan village becomes strong
614 if there is a recognized leader supported by all the people.
721 Whenever something occurs, once the leader has issued a summons, all the male adults of the village immediately assemble to take orders from him, either to undertake an expedition to fight in a clan feud or to station themselves in front of the village to protect the clan members from enemy invasion. Since the Lolo at Ma-liu Wan had made enemies of the soldiers stationed at Lei-po, anytime they heard of a movement of the soldiers, Ta-i would gather together several dozen men to lay in ambush at the slope in front of Shan-wang Miao so as to deal the government soldiers a severe blow when they passed Chin-chu Tsui at the foot of the slope. Armed clashes between government troops and Lolo people have occurred frequently. After the incident of Hu Ch'ang-pao's death, Wu-ch'i Ku-pao made several surprise attacks on the village of Wu-chio, killing, plundering, and seizing animals. As head of the village, Li-ch'ü shih, although a woman, would personally direct her steward, Ts'ai Pao-chang, to assemble the village people to resist the enemy. At that time, Chinese soldiers were still stationed in Wu-chio, and since Li-ch'ü shih was the chief of the village ward, appointed by the government, the soldiers also undertook to help her in the defense. Therefore the main factor maintaining the clan village as a unit is the union of the clan members, whose combined strength would enable them to protect the villagers' life and property and also to gain lasting independence for the village.

564 A clan leader should always demonstrate a courageous
156 spirit and place himself at the front of a combat, thereby win-
703 ning the respect and obedience of the people. This is not only
554 true of the leader, but also of all the black Lolo in the clan. They, too, should be brave enough to lead the white Lolo slaves

564 in an expedition. Therefore the black Lolo take the attitude
156 that to be killed in battle is a special honor, while the white
703 Lolo are accustomed to following the black Lolo, always taking
554 orders from them and placing themselves in a subordinate position. When Li-ch'ü Ta-chi led our inspection team out of the mountains on our way back to Lei-po, we passed Wei-kan-tien, a high slope covered with brambles and undergrowth. A strong wind and heavy rain came in succession, and we could hardly find our path in the midst of the wild grass. All of us were oppressed by the whipping rain and the numbing cold and were also in fear of some lurking tiger, leopard, snake, or scorpion. None dared to go forward but Ta-chi. Very bravely he led the team to beat a path through the wild grass. This kind of courage and determination makes the author think highly of him.

156 Bravery, however, is only one phase of Lolo leader-
554 ship; mere bravery is not enough [24] to keep one in the posi-
623 tion. For example, Li-ch'ü Pieh-t'u had a nephew [blood
614 brother's son] who is now twenty-five years old, the same age as Ta-i. A well-known fighter in Ma-liu Wan, he is said to always place himself in the front of every battle; he is also known as a deadly marksman, never missing the target whenever he shoots. But though brave, he is stupid, careless, and rude, so no one respects him. Because of this, Ta-i, though a distant relative, came to succeed Pieh-t'u after his death as the leader in Ma-liu Wan. Li-ch'ü Ta-chi is also a leader who is both wise and brave. In managing his sister's affairs
[649] in Wu-chio, he knows how to use political expediency to make friends with all the Lolo branches in the area and also to associate closely with the Han-Chinese, thus gaining the confidence of Chinese officials in charge of Lolo affairs in Lei-po city. In recent years, whenever something happens between the Han-Chinese and Lolo, Ta-chi always plays the role of a
[115] go-between. Therefore he was recommended to the author as the chief headman-protector for this trip to Liang Shan. After entering the mountains we went from Ma-ching-tzu westward to Ting-chia P'ing. During this journey, Ta-chi secretly asked his maternal elder cousin [mother's elder brother's son], A-cho Chê-chio, to escort the team with the slaves while he and his clan nephew [i.e., son of a member of his generation in the clan], Lao-mu, took a roundabout way to wait for us at Cho-chiao-na-ta. At that time the author wondered why Ta-chi had to disappear in the middle of the journey, and it was only afterwards that we learned that the region between Ma-ching-tzu

156 554 622 614 and Ting-chia P'ing belonged to the sphere of influence of the Pu-chi branch which was an enemy of the Li-ch'ü, and that there was bound to be a conflict if Ta-chi should lead the way and was stopped by the Pu-chi clan. So he ordered a member of the A-cho clan, who had no feud with the Pu-chi, to guide us. In this way there would be no occasion for a fight and no danger on the road. This is evidence of Ta-chi's tactfulness.

614 627 The maintenance of clan order depends upon the close union and co-operation of a wise, brave leader and the subjects who support him. Any conflict or quarrel that arises in the village is always settled by the black Lolo master, whose decision is obeyed by the white Lolo. As for a dispute among the black Lolo themselves, it is usually arbitrated by influential, responsible persons, such as village leaders, or pao-t'ou. [888] Clan members rely upon an older person for his rich experience and superior judgment, and his words are considered model utterances to be followed by all. When an older 622 628 887 person is a responsible village leader, he need not participate personally in a clan feud; instead, he could stay in the village to make plans and to send out his younger brothers, sons, brother's sons, and others to head the expedition. The leader of Pa-p'u village, Li-ch'ü Hsiao-ha, is a big, stalwart, and well-experienced old black Lolo. Because of his age, he always stays at home and sends his nephew, Lao-mu, to settle village affairs. Only twenty-five, Lao-mu is known for his [554] bravery. Once he captured singlehandedly three Han-Chinese slaves, who were fleeing from Ta-liang Shan, in an old forest at Ying-li-lo-ku on the east side of Huang-mao Kang. This [115] time when our inspection team entered the mountains, Ta-chi [25] employed Lao-mu as the second headman-protector, partly because Lao-mu has the backing of his uncle [father's elder blood brother] Hsiao-ha, who is the number one ying tu-tu of the Li-ch'ü branch.

621 614 The entire Li-ch'ü branch has its center in the region where the waters of the I-ch'ê Ho and the San-ho-i-chê converge. It includes Pa-p'u, I-lu, and San-ho-i-ta with a total [162] population of more than a hundred households. Of these, only 14 are black Lolo, the others being white Lolo. Li-ch'ü 622 554 614 Hsiao-ha is not only the leader of Pa-p'u village, but also the head of the entire Li-ch'ü branch. The Lolo of Liang Shan all call him "A-lo Wu-hêh," and none dares call him by his first name, Hsiao-ha. To call him A-lo, the original ancestor of the clan, from which the Li-ch'ü has branched out, is to show him respect. Wu-hêh is a term of respect in the Lolo language. In the entire Li-ch'ü branch, only one person can be

622 554 614 honored as A-lo Wu-hêh. This person must be capable, intelligent, virtuous, and also advanced in age. Only after his death can another person of old age and great virtue be selected to succeed him in this honorary title. To be sure, it is a term of respect, but it also implies actual power, although the connotation is more moral than political.

141 The A-lo Wu-hêh of the Li-ch'ü branch is the tallest and biggest person in the Lolo community that the author met on this trip. He measures 184 centimeters in height as against the average height of 165 centimeters for the peoples of the world. This shows how tall and imposing Wu-hêh is. As for 577 115 123 his ideas and virtues, they can be proved by events the author has personally witnessed. To mention only one instance. The inspection team originally employed Ta-chi as the chief headman-protector to lead the expedition to the mountains, and Ta-chi in turn asked his nephew Lao-mu to be the second headman-protector. On the way Ta-chi also took in A-cho Chê-chio as a third headman-protector. Chê-chio is an alcoholic. After drinking, he would talk wildly and incoherently, and also act fiercely. Several times during the trip he cheated the inspection team and plotted to rob us of our money and belongings. After the inspection team had finished its work in San-ho-i-ta, Pa-p'u, and other places, Ta-chi intended to ask Chê-chio and Lao-mu to guide us out of the mountains as he himself had no desire to return to Lei-po city. Overhearing this news, we were deeply upset as Chê-chio had caused us enough trouble since entering the mountains and he was stopped only by Ta-chi's personal intervention on the spot. We would be in danger of being sold as slaves if Chê-chio should be responsible for the journey out of the mountains. Fortunately, before we were ready to leave, Ta-chi asked A-lo Wu-hêh for advice. Wu-hêh frankly reproved Ta-chi, saying that since Ta-chi had escorted the Chinese officials into the mountains, he should act cautiously to lead them safely outside. He also said that Chê-chio was too crazy a fellow to be trusted and if he should change his mind on the way, then misfortune would befall the Chinese officials and the reputation of the Li-ch'ü branch would be ruined. Hearing these words, Ta-chi became enlightened and decided again personally [26] to escort the inspection team out of the mountains. That same night, at Wu-hêh's suggestion, a public announcement was made that our entire team would depart the next day for Nü-hung and Wu-ch'i-ta-ch'i, and after passing Sheng-chi and crossing Huang-mao Kang, would leave the Lolo territory at La-mi. Actually this was a ruse to avoid the attention of Chê-chio and the others who had

587 shih, whose parents' family lives in En-cha-wa-hsi. She was first married to the son of Lao-mu's paternal grandfather's younger brother in the Li-ch'ü branch, and bore him a son named Lo-t'ieh. Now twenty years old, Lo-t'ieh is Lao-mu's cousin and only five years younger than Lao-mu. At the time En-cha shih's first husband died, her son Lo-t'ieh was still very young. According to the custom of the levirate, she remarried and became the wife of Lao-mu's father's younger brother, to whom she bore one son now fourteen years old and one girl now eight years old. Four years ago, when his paternal younger uncle died, Lao-mu married the widow, who again gave birth to a female child. So En-cha shih has married three times, but all within her first husband's clan. Her family status and position change each time according to those of her new husband. As to her children, they are ranked according to their father's generation. Thus, Lo-t'ieh is of the same generation as Lao-mu; he has also inherited from his deceased father a house of his own. The children of Lao-mu's paternal uncle now board in the house of Lao-mu's father, Yo-ha. Since his marriage, Lao-mu has a house and an independent family unit of his own.

Marriage transference of a widow is limited mainly to the clan kin of her deceased husband's generation or to his father's younger brother, his brother's son, and others. In the Liang Shan area, there are, however, also cases of the father's marrying son's wife or the son's marrying father's concubine. Cases have even been reported of the grandfather's marrying grandson's wife, but the author never witnessed such a case during his current inspection trip.

The Lolo population is so small that the tradition of marriage transference within the clan branch may also serve the function of solving the population and sex problem. From the standpoint of demography, a woman's remarriage increases the chances for her to have children and clan progeny. From the standpoint of sex, a woman can continue to remarry within the clan after her husband's death — no matter how many husbands she has had — while a man can take a young girl outside the clan or a widow of his own clan for a second wife after the death of the first. For this reason, the Lolo, [589] whether male or female, can have sexual fulfillment in life and there are no widows or widowers in Lolo society.

595 Sixthly, monogamy is the general marriage pattern of the Lolo. Occasionally, but very seldom, they practice polygyny, which moreover is limited to Lolo chiefs and [554] wealthy families

Some of the especially powerful black Lolo aristocrats were appointed by Chinese emperors of the Ming and Ch'ing dynasties as t'u-szu [native chiefs] and t'u-mu [native officers]. This was done to appease the Lolo so that they would not rebel against the government and plunder and kill the Han-Chinese. After the initial appointment, the t'u-szu office became hereditary. During the last years of the Ch'ing dynasty, there were in the Lei-po region three t'u-szu families: the Kuo T'u-szu at Huang-lang, the An T'u-szu at T'ien Ku-mi, and the Yang T'u-szu in Lei-po city. Today, the Kuo family is without posterity; only two girls remain of the An family; of the Yang family, there is only a daughter named Tai-ti, as mentioned in a previous chapter. At the beginning of the Republic, there were further changes in the t'u-szu system. Moreover, the lack of a male heir in these families has caused a rapid decline of their power with the result that the Lolo people no longer take orders from them and that as a matter of fact the t'u-szu system has become [72] completely disorganized. The t'u-mu were formerly Lolo military officers or close relatives of the t'u-szu. After the decline of t'u-szu power, the title of t'u-mu has been applied without distinction to all and any influential black Lolo. For example, Hu Hsing-min of Wu-chio, who went to Lei-po to receive Chinese militia training and has become quite Sinicized, has been upheld by members of his clan as their leader and called t'u-shê by both Han-Chinese and Lolo. In Wu-chio, because of its proximity to the Han-Chinese city, the people generally adopt Chinese terminology, but in Liang Shan itself there are actually no such titles as t'u-szu or t'u-shê. For those powerful black Lolo leaders whom the Han-Chinese call pao-t'u, the Lolo term is merely ying tu-tu.

At present there is only one black Lolo class which constitutes the ruling power in Liang Shan. On the average, there are ten white Lolo families for every black Lolo household. Take, for example, the Li-ch'ü branch in I-ch'ê Ho: there are five black Lolo households among the 50 households at Pa-p'u; nine black Lolo households among the 33 at San-ho-i-ta; and no black Lolo households among the 31 at I-lu. Thus, there are altogether 14 black Lolo households in the area compared to 100 white Lolo households. This number, however, does not include the various white Lolo pai-hsing subjects and Han-Chinese slaves of the Li-ch'ü branch around the P'u-ch'ien, A-ku, and Ku-p'eng area. Therefore we conclude that on the average every black Lolo family controls about ten white Lolo households. Actually a powerful black Lolo would have many more "subjects" and slaves and a weak black Lolo much fewer.

564 another clan. Sometimes, when a white Lolo "subject" be-
567 comes so poor that he does not have an inch of land to stand on, the black master would not help him financially but would take him in as a household slave. Therefore there is considerable mobility among the white Lolo "subjects" and the household slaves. This mobility works two ways, for not only can the "subjects" be reduced to slavery, but also the slaves can be promoted to the "subject" status if they succeed in gaining their master's confidence.

564 Even those white Lolo who have acquired a "subject" status and are economically independent have to regulate their every action according to the black master's whim and take orders from him. If they rebel or seriously offend the black Lolo, they would be beaten or even shot to death. A landowning white Lolo often seeks to increase his holdings and accumulate wealth. In this case he could lease more land from the [427] black Lolo if his own is not enough, the rent paid varying from 40 to 60 per cent of the harvest. This relationship is similar to that between landlord and tenant. Actually, the white Lolo have many economic obligations to their master. During the [466] busy farming season or while building a new house, the master can summon the white Lolo to work for him without any compensation except for food and drink. During a clan feud, [628] when the master musters the adult males for the fight, all white Lolo have to join. If the feud is settled through negotiation and the master has to pay indemnity, everyone of his white Lolo "subjects" has to contribute a share in varying amounts, depending upon the financial condition of the family.

564 At the New Year, each white Lolo household would present to
431 the master one bottle of wine and one half of a pig's head as a gift. They would also offer wine and other gifts on special occasions in the master's household, such as weddings, burials, and cremations. If the master takes a daughter-in-law, the present is a pig; if the master gives a daughter away in marriage, the contribution includes, besides the wedding gift, some silver for the girl's pocket money. In the event of death and burial, they contribute oxen and sheep for the sacrifice; in a religious ceremony, they offer wine in amounts from 20 to 100 catties. In addition to these contributions, the white Lolo "subjects" have an obligation to share expenses whenever the master entertains guests, needs financial help, or faces an emergency.

564 The social position of the black and white Lolo, as well
567 as their class status, can be observed from their daily life,
554 activities, and attitudes. At home, both male and female black

564 Lolo issue orders which the white Lolo have to obey, [74]
567 whether to do chores in the house or to run errands. During
554 meals, the white Lolo have to serve their master first before serving themselves. When they eat, specific seats around the stove are assigned the master and his slaves — a convention not to be violated. The sleeping quarters of the master are [513] on the left side of the house or the left side of the stove, while those of the white Lolo slaves are on the right side of the house beside the grindstone or toward the lower part of the stove. There is no difference in clothing except for the fact that the [291] black Lolo mistress of the house usually wears a long skirt trailing to the ground to show her dignity. All these are social conventions that differentiate the class status of the black and white Lolo.

564 Whenever a black Lolo master or mistress leaves the
567 house, he or she is always followed by some white Lolo, either
554 "subjects" or household slaves. If the master plans a long
484 journey, he usually takes along some of his "subjects," the household slaves being too busy with work to make the trip. On the road, the black Lolo walks with his hands unencumbered or with a gun while his white Lolo followers, varying in number from one or two to four or five, hold guns or other arms for him, or carry baggage, silver goods, and salt on the shoulder. When the master wished to smoke, the slave would [277] immediately step forward with a stone pipe that has a bamboo handle, fill it with tobacco and light it for the master. Fire is started in the conventional way by striking a piece of iron [372] on the flint and then lighted on a thread of twisted dried grass. When the master needed a drink, the slave would take out a wooden bowl from the bag and fetch water in it for the master, no matter how far he had to walk. While on route, whether traveling or stopping, the white Lolo always follow closely behind. During the author's trip to Liang Shan this was frequently observed.

In matters of dress and ornament, such as t'ien p'u-sa,
564 earrings, cape, and wide trousers, there is little distinction
156 between the black and white Lolo. Nor are there major differences in facial expression and physical stature. However, by observing carefully their behavior and attitudes, it is possible to tell the black Lolo from the white. The former is characterized by bright eyes and a drooping mouth, as well as a haughty bearing, reckless behavior, and an unyielding spirit. In contrast to this carriage, the white Lolo are always humble and ready to receive orders; they serve their master carefully; and although quite rude and imperious in dealing with

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

597 the name of Nhe-jah-jah. This multiplicity of names is
123 one novel feature in a missionary's life in West China. To my home friends I am known by the name my parents gave me long ago. For more than half of my life I have lived among people who would never know me by that name but who recognise me at once by a name that neither my father nor mother knew anything about. Later on a change of work led me to another people, and they promptly gave me a name of their own coining, which again would not be known among the Chinese, and now here among the Nosu I had still a fourth appellation. It is most interesting, but rather bewildering. As Nhe-jah-jah, I was thenceforth known among those independent Nosu, and I counted it an honour to be reckoned as one of themselves even though I became kinsman of the old sinner who got so drunk when his guests came. He was not the only relative by adoption; there were others who were more interesting and not quite so old, and also not quite so fond of spirits.

574 The cold weather outside and the presence of the guests within made the fireplace a welcome rendezvous for many. There was an inner circle of about a dozen of us around the fire, and a second still more numerous circle standing at our backs, deeply interested in all that was going on. We were joined soon by the widowed eldest daughter of Ah-pooh,
301 who had come across to see the guests. She was the mother
554 of three sons, and was gorgeously dressed. There is no doubt about these Nosu ladies knowing how to dress. From each ear she had more than a dozen silver chains hanging down, and, to my great surprise, a silver brooch fastened the front of her long jacket. All the women wear these brooches. Those of the servants are of brass and those of the mistresses

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

of silver. If I had only had a gold brooch to present to this widowed lady I think I could have won her respect for ever.

But while one admired the gorgeous dress and the silver ear-rings and the brooch and the massive roll of cloth that crowned the head, there was one thing about the lady that one did not quite relish. She was smoking, and evidently was very fond of her five-feet-long pipe. A five-feet-long pipe in the pretty mouth of a beautifully dressed, handsome woman was a shocker. We associate ladies smoking at home with a delicate cigarette and graceful, curling wreaths of white vapour. But here they have left the initial stages behind long ago, and use a pipe five feet long. The mother was also smoking a pipe, but hers was only four feet long. Several of the men were smoking short pipes with a wide bowl, similar to the pipes used in England and such as are never seen in China, where the bowl is usually a tiny one, able to contain only a pinch of the shaved tobacco. When a Chinaman is hard up he will use almost anything to smoke with. One of some chair-men was stopping one day by the roadside, and had no pipe with which to indulge in the smoke he was longing for. But I soon saw that he was a man of resource and not easily nonplussed when smoking was at stake. He went to a garden near by, broke off part of a marrow-stem vine, and putting a small pinch of tobacco in the one end he proceeded to light the other, and apparently enjoyed the smoke in his improvised pipe.

The widow told us that one of her brothers was killed some years ago by a member of the Sha-ma clan. Ever since the Nhe family have been waiting to catch the slayer and make him pay the penalty of his deed. The law of revenge rules

E-5

I family possessing a steelyard of its own, will always distrust that of the guest's. They still use the old-type large steelyard, some of which weigh 18 ounces to a chin (ordinarily 16 ounces/In these circumstances the guest must accept his bad luck and not argue. Once the salt lumps are weighed, the Wa-tzu grasp them as precious stones and dash home to stow away for future feeding of the sheep; only then do they return to carry the things. They will never trust the traveler for payment after service. They are, however, quite honest in that after payment they always accompany the party to its destination, without asking for tips, food and lodging. They are capable of solving their own problems, and are much cleverer than the Chinese in this respect.

Although they usually like to seize the Chinese for Wa-tzu, the Heh-I nevertheless consider it an honor to receive Chinese officials. This is indeed an amusing contradiciton. Mr. Hsü Hsiao-hui narrated that during his trip to Liang-shan, he and his party reached a place inhabited by two Heh-I families of similar status. They chose to stay with the more amicable family and in so doing provoked the indignation of the other. It so happened that the two families were enemies. The second family immediately sent his men to surround the house of the one with whom they were staying, and threatened violence. Mr. Hsü had to come forth personally to mediate, and by agreeing to stay with the second family the next day, effected a truce. But their feelings of enmity were still very strong for they refused to enter the other house despite pressing invitations from Mr. Hsü. They finally cooked outdoors and slept in the open air throughout the night, waiting to accompany these Chinese officials for a reception at their house early next morning.

[176 cont.]

291 The costume of the "Lolo" women of Upper Tonkin include the following articles:

1. A very short jacket, rather like a zouave's jacket, leaving uncovered a band of bare skin at the belt. The back of the jacket and the sides of the front are decorated with appliquéd pieces of material in lively colors. The sleeves are formed, from wrist to shoulder, of a succession of bands of material of various colors (reds, blues, browns). It is because of the arrangement of these sleeves [101] that the Annamese frequently call the "Lolo" the "Man with the stripes."

[177] 2. A pantaloon of a very full style, bearing wide embroidered bands and fringes of glass beads.

3. An embroidered apron reaching to the back of the knee. This apron is worn in back and leaves the front of the pantaloon uncovered.

4. A belt tied in front, which binds apron and pantaloon and whose embroidered ends hang down to the knees.

5. A headdress of a special model (1). The hair is fastened on

● [554]

1. "Upon seeing a woman, one may always know from her headdress if she is an unmarried girl, a wife without children, or already a mother. If unmarried, she wears a little blue kerchief, embroidered in striking colors and ending in five points, each having a small silver bell. If married, she lays aside the pointed bonnet for a straw hat, likewise decorated with metal buttons. If a mother, she indicates her dignity by a red cord about her hair. Another cord announces the birth of a second child, the one which, according to custom, always assumes, whether son or daughter, the rank of first born." E. Reclus, op. cit., p. 457.

These details of headdress which E. Reclus reports among the "Lolo" women of China, are not verified among the "Lolo" of Tonkin.